

ATLANTEAN RESEARCH

Official Organ of
THE RESEARCH CENTRE GROUP

Vol. 3. No. 2.

July, 1950.

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Annual Subscription 12/6, or U.S.A. \$1.75. Post Free.
Single Number, 2/- or 30 Cents.

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SUMMER PROGRAMME, 1950.

EGERTON SYKES

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Will give the following Lectures:

ATLANTIS

At 14, Tyndals Park Road, Bristol, on 16th July, at 6.30.
At 26, Park Hill Road, Torquay, on 18th July, at 3.0.
At 10, Laura Place, Bath, on 23rd July, at 6.30.

CAXTON HALL LECTURES.

These will be resumed in September. Please note the following dates:—

THURSDAY, 28th SEPTEMBER.

FRIDAY, 27th OCTOBER.

" 24th NOVEMBER.

" 29th DECEMBER.

EXCURSIONS.

There will be excursions in September and October.

Details of lectures and excursions will be given in the next issue of **Atlantean Research** or may be had from the Hon. Secretary.





THE HEAD OF MEDUSA.

By EGERTON SYKES.

Based on a lecture given on the 26th May at Caxton Hall.

The story of Medusa, the youngest and most beautiful of the three Gorgons; her dispute with Athena, which resulted in her hair turning into snakes and her glance turning those on whom she looked into stone; and, finally, her death at the hands of Perseus, armed by the might and wit of Athene, on his way to rescue Andromeda, has always appealed to me as being worthy of further investigation, although the task of disentangling the threads of Greek myth and coming to a complete solution of the question is a vast one, and I can only claim to have accomplished the first stages of it. Nevertheless, I feel that even with that, a reasonable picture begins to emerge.

From the beginnings of history, the Middle Seas have been the battleground for warring religions, and even the most casual glance at the body of Greek myth, shows this to have been the case. In my opinion, this dates back to the time when the descendants of the Atlantean refugees had populated the fertile Mediterranean Basin, and were defending themselves from the Indo-German and Semitic invaders.

We find traces of this dispute in the earliest stages of Greek myth, with the revolt of the Titans and the Giants against the Olympian Gods, which must represent an early stage in the age long struggle between the followers of the Sea Gods as represented by Poseidon and the followers of the Land Gods as represented by the Olympian pantheon, headed by Zeus and Athene.

At the time of the legendary founding of Athens in the reign of King Cecrops, Poseidon and Athene disputed for the support of the people, Poseidon produced a horse—always associated with him—but Athene won with an olive tree. Later there was a period when the Sea Gods reigned in Athens, when Poseidon Erechtheus, the King with a half-serpent totem, was worshipped as a God. The festival of the Panathee, depicting the battle of the giants, dates from this time. Many of the early Athenian rulers had serpentine totems, until the time when the Pelasgians, or men of the sea, were driven from the mainland by the early Greek invaders, perhaps the Achaeans.

The interesting point here is that Poseidon first came into Athenian history as a breeder of horses, and everywhere he was worshipped horse-racing was general. The Carthaginians, a later people, had horses on their coins, and built equestrian statues wherever they went. Poseidon was the reputed father of two horses, Pegasus by Medusa, and Arion by Demeter; horse races in his honour were held in the Isthmus of Corinth.

Unfortunately the Sea Folk have left no record of their struggle with the invaders, all the stories which have come

to us are those told by their opponents. Nevertheless the background of hatred and oppression is there from the beginning to the time of the accusation that Poseidon had seduced Medusa in one of Athena's Temples, which appears to indicate the opening by Medusa of a temple to Poseidon in an area sacred to Athene.

The undercurrents of Greek myth show us that whenever any of the heroes of old was supported by Poseidon he was attacked by Zeus, and vice versa, and as the main body of these stories is pre Hellenic, it gives an idea of how long the conflict had lasted.

The mythological family tree of Medusa is interesting. Pontus, the Sea God, had a son Phorcys, who married Ceto. They had six daughters: the three Graiae, Pephredo, Enyo and Dino; and the three Gorgons, Stheno, Eurayle and Medusa. By Hecate, Phorcys, also had a daughter, Scylla. Her cousin Poseidon, was the father of Charybdis by Gea, of Polythemos by Thoosis, of Triton by Amphitrite the Nereid. Gea was also the mother of Typheus by Tartarus.

Poseidon had two children by Medusa, Pegasus, and Chrysaor, who married Kalirrhoe and had two children, Geyron and Echidna. The first was killed by Hercules, while the second married Typheus, son of Gea, and had six children: Orthos, the two-headed dog; the Theban Sphinx; the Chimeria; the Dog Cerberus; the Hydra or Echidna Lernaean; and the Nemean Lion; several of whom were killed by Hercules, as shown below. The point to be remembered about all these mythological monsters is that they were the totems of the various Poseidon clans, who were the victims of the war of totalitarian extermination waged by the followers of the Land Gods, Zeus and Athena. Whether this war was religious, or economic, whether it was linked up with the age-long dispute between the matriarchy and the patriarchy, cannot as yet be said. All that is clear is that portions of it are contained in the stories of the labours of Hercules, the adventures of Perseus, and many other fragments of Greek myth.

To complete the background mention should be made of the following specific Herculanean campaigns: the killing of the chief of the Nemean Lion Clan; the murder of Geyron, the Island Chieftain, and at the same time of the Dog Totem Chief, Orthus; the destruction of the Hydra Clan — another totem similar to that of Medusa—the theft of the Girdle of the Queen of the Amazons, cousin Clan to the Gorgons; the destruction of the Bull Clan of Crete, worshippers of Poseidon —this may refer to the fall of Knossos: the kidnapping of Cerberus the Dog Clan Chieftain; and the taking of the Golden Apples from the Isles of the Hesperides. There were also the fights with the women chiefs of the Scyllae and the Charybdae. A casual glance at the stories of Hercules suggest that he specialised in attacks on the Matriarchal Clans.

At the time of the Medusa episode, there appear to have

been several Matriarchal Clans or Sisterhoods in existence, whose members ranked as Nereids or Sea Nymphs. One of these was headed by the three Gorgons, one by the three Graiae, one by Scylla and one by Charybdis. There was also a male clan headed by Typheus. There were obviously many others, but these mainly concern our story. It seems that Typheus was in Greece, Scylla and Charybdis in Italy, the Graiae in Madeira, and the Gorgons in the Canaries or the Azores. Andromeda, who was rescued by Perseus was the daughter of an African Chief, and was either a hostage or a pupil of the Gorgons. Perseus himself has Egyptian connections, which may explain his political interest in another African princess.

When Perseus led his task-force to the liberation of Andromeda, it was necessary, first of all, to attack the Graiae. I have not yet worked out any satisfactory answer for the "one eye" and "one tooth" with which they were supposed to be equipped, unless it was a small vessel equipped with one weapon, for as you will remember, ships of that period had an eye painted on the prow. Having murdered these unfortunate women, the gallant Perseus was then in a position to proceed to his next objective, the Isle of the Gorgons, perhaps that island which had once been Calypso's, for being a daughter of Atlas, she also was under the ban of the land gods.

The problem of the Head of Medusa, with its hair of writhing snakes and its glance which turned to stone, has to be approached from several angles, of which the most important is, perhaps, that of natural history. The only object which in any way resembles the head with the writhing snakes, is the squid or cuttle fish, with 10 tentacles, attached to an object with two large eyes resembling a large football. That this was the totem of the Medusae is shown by the numerous representations found on Minoan pottery, Crete being one of the centres of the Sea Religion destroyed by Hercules, as mentioned above.

The glance which turns to stone was, in my opinion, the venom of a stinging jelly fish, even now known as Medusae, whose touch may induce a temporary attack of paralysis, precluding any form of movement. A recent writer has suggested in a work of fiction, that the term meant hypnosis, but this seems to have been too usual in early mystery religions to have caused any such violent comment.

However the conjunction of these two possibilities, would mean that at the time of the Perseus episode, the totems of the Medusae Clan still had a physical existence as temple guardians, a point of view which has been confirmed by the discovery by Paul LeCour, of a stone drawing of a squid accompanied by remains of what may have been a jelly fish, in a passage tumulus at Pornic in Brittany, and also by a similar discovery by him in a Basque tomb.

One may therefore suppose that in some rocky pool in a cave

on the sea shore, the Medusae kept their totem squids and jelly fish, and that it was through this secret entrance that Perseus made his way. This view is confirmed by the use of a brightly polished shield or mirror, as even to this day the method of fishing for octopus or squid is, at night, with the aid of a bright light to dazzle them. The mirror could have been used in this manner by reflecting the light from the mouth of the cave onto the surface of the pool. Normally the squids and the jelly fish would be kept in a state of torpor by constant feeding, except when it was desired to sacrifice to them, in which case they would be left without food for a day or so.

After breaking through the sanctuary, Perseus murdered Medusa, the Gorgon in charge, and rescued Andromeda, who was being held as a hostage. The other Gorgon sisters pursued him, and survived until they were later killed by Hercules. Perseus, to celebrate his victory, took the Clan Totem of the Gorgons for his own, in the same way as victorious regiments add the heraldic signs of their defeated enemies to their own standards.

The whole of this unsavoury episode represents yet another of the battles between the freedom loving Gods of the Sea and the totalitarian Gods of the Land. How far this ties up with the battle between the mother goddesses and the father gods, it is difficult to say, but the possibility of both Poseidon and Zeus having originally been goddesses, is one that should not be dismissed. Incidentally the matriarchy was, at least, logical, which is more than any of the succeeding religions can claim to have been.

The picture thus presented can easily be amplified. Visualise the master mariners and the sailors of the period between the fall of Atlantis and the rise of Christianity. Then as always they constituted a race apart from the rest of mankind, with their own traditions, their own body of myth and story, and their own religion, which they retained, in spite of constant oppression by the emissaries of the land gods.

The fact that most of the officials of their religion were women, combined with the wide diffusion of their places of worship, would indicate that they were oracles of the type of the Sybils, whose function it was to advise master mariners on such matters as the weather and the prospects for journeys.

Unfortunately with the exception of the *Periplus* of Hanno, and a few minor fragments, practically nothing of the literature of the followers of the sea has come to us. This situation was worsened by that fact that until Plato studied the whole sea lore of the Middle Seas before writing *Timaeus* and *Critias*, the Greek philosophers seem to have abstained from contact with the vulgar and ill mannered seamen, and by that time it was almost too late, as most of the records had been dissipated.

One of the best accounts of the Gorgons is given by Diodorus and he refers to the existence of two matriarchal races, the Amazons and the Gorgons. The Amazons lived in the Island of Hes-

peria (or Hesperides) off the Western Coast, which was of great size, full of fruit bearing trees of every kind, with multitudes of flocks and herds, but no grain. Their Queen Myrina, having collected an army of thirty thousand foot and three thousand horse, proceeded to attack the Atlanteans who "dwelt in a prosperous country and possessed great cities," and after her capture of Cerne, which she put to the sword, the Atlanteans capitulated. After peace had been made Myrina built a new city to take the place of Cerne and gave it her name. She also built Cherronesus on the Peninsula in Lake Tritonis.

The Atlanteans, however, were frequently being raided by the Gorgons, and asked Myrina to help them to stop this. She waged a campaign against them and took three thousand women prisoners. While they were in camp they revolted and were eventually killed after having killed many Amazons. The dead were buried in three mounds called Amazon Mounds.

Diodorus concludes "But the Gorgons, grown strong again in later days, were subdued a second time by Perseus, and in the end both they and the Amazons were entirely destroyed by Hercules, whilst Lake Tritonis vanished in an earthquake."

In spite of what Diodorus says I am inclined to the opinion that by the time of Perseus, the remnants of this matriarchal Poseidon worshipping tribe, the Gorgons, living on islands in the Western Ocean, had sunk to the level of being a clan of priestesses of the Poseidon cult, much as were the Levites to the Israelites and the Magi to the Persians.

The attack by Perseus was part of the organised campaign which culminated in the wars of Hercules. It was piracy with official backing, much as were the exploits of Drake and Hawkins. It seems that the last of the Gorgons were murdered by Hercules, as there is no trace of them afterwards.

That the squid was the totem of the Medusa, is to my mind certain, as that it was also that of the Hydra Clan. The victory of Perseus was shown by its adoption on the shield of Athena.

I would like to close with some comments on giant squids and the Kraken. The assumption that these creatures never exceeded the size of footballs has been disproved, both by history and by actual physical remains in museums.

Pliny mentions in A.D. 77 in his Natural History, a giant squid that used to make nightly raids from the sea on the curing stations on the shore for salted tunny, while Aelian, writing 160 years later, refers to one that used to crush the barrels of salted fish with its tentacles.

The identification of the squid with the Kraken was, however, only effected in the Northern latitudes, and the first reference I can trace is by Olaus Magnus in 1555, although the actual name is perhaps due to Paulinius, who wrote of a creature infesting the coast of Norway resembling Gesner's *Heracleoticon*. He was followed by Eric Pontoppidan, Bishop of Bergen, whose *Natural History*, published in 1759, refers to the Kraken by

name; while Denys de Montfort in his Natural History, published about 1790, gives a drawing of a gigantic cuttle-fish grasping a ship in its tentacles. I am afraid that this drawing is somewhat exaggerated, but his story that a captain who cut off an arm 25 feet long from one of these creatures which tried to drown a member of his crew is probably correct.

One hundred and fifty years ago, one of these creatures was cast ashore in Denmark. It was 21 feet long with tentacles of 18 feet, making a total of nearly 40 feet. Berthelot, French Consul in Teneriffe in 1861 saw one which had a body 16 to 18 feet long, while in 1873 one was encountered by fishermen off Newfoundland which was reputed to be 74 feet in length.

ZIGGURATS. A Puzzle of Culture Distribution.

By C. A. BURLAND, F.R.A.I.

The Ziggurat is an exceedingly beautiful constructional form, setting its builders problems of proportion and of access at various levels, as well as decoration of large surfaces which have repeatedly produced similar results throughout the world. A recent example is the massing of the brick panels at the Battersea Power Station. This is not an example of direct culture contact. The problems facing the builders of the Ziggurat at Ur were the same as those facing the great architect of the power station, and the material used was similar—brick. That was all the resemblance. Similar parallels of form, perhaps still more striking, occur in Buddhist stupas. At first the stupa was an earthen burial mound surrounded by a processional path. Later it was mounted on a pedestal, and then the pedestals were formed in symbolic numbers and shapes, so that after a long evolution the sculptured hill top of Boro Budur in Java assumes something of the form of a Ziggurat with its many platforms and connecting stairways.

The closest parallel to the Mesopotamian Ziggurat is, however, to be found in the two great civilisations of pre-Columbian America. The forms are closely similar, more perhaps in Peru than in Mexico, and, what is more, the interpretation of these forms is similar. The "Tower Reaching unto the Heavens" . . . Babel itself is a picture of the type idea; each stage of the Ziggurat represents a different level of the heavens until the top one shelters the house of the god. The numbers of the stages vary according to the god worshipped, because the gods were conceived as planets and so moved in their proper level in the "harmony of the spheres." Such a Ziggurat was not primarily a burial place like the pyramid, though burials within it were made occasionally because of the acquired sacredness of the "Holy Hill."

It might be argued that the parallel beliefs which come naturally to men who study the planets in connection with agriculture would make the development of the Ziggurat

almost a necessity. As a matter of fact these astronomical beliefs more commonly produce forms like our Stonehenge and the Glastonbury Dial.

The time problem of the distribution of Ziggurats is a difficult one. In Mesopotamia we have a range from nearly 4,000 B.C. down to Alexander's time. In China we have a simplified form, of the type of the Temple of Heaven in Pekin, from a couple of thousand years B.C. to recent times. In the European and African fields the Ziggurat is quite conspicuously absent . . . there are burial mounds and pyramids. The same applies to Oceania where the stone faced **morais** of Tonga, Hawaii and Easter Island were primarily the surrounds of burial trenches for the bones of chiefs. In the American field things are rather different. Carbon 14 has been used to date some of the Hopewell mound culture of the Mississippi with the surprising result that these constructions may date from a few centuries B.C. A little later in time we find the great pyramids of Teotihuacan in Mexico which definitely had stages like Ziggurats and are said to have been dedicated to the Sun and Moon. At the foot of one of them a great statue of the water goddess was found, lending colour to the supposition that in these, as in the later Mexican temples, the stages represented levels in the heavens. In Peru the Ziggurat is not characteristic of the early cultures of Chavin and Tiahuanaco, but appears on the coast of Northern Peru in a horizon thought to date from a few centuries A.D.

It seems clear that the American versions of the Ziggurat developed in post-Babylonian time, and it may be that the idea travelled in America from north to south. Was it an introduction by way of China? Or were Babylonia and America both influenced by a common source of the Ziggurat Idea, or were the two regions completely independent in their invention of this rather uncommon idea? It is a problem needing much study, and its solution will be important for the understanding of civilisation.

ALBATROSS EXPEDITION FINDS ISLAND TRACES OFF AMAZON ESTUARY.

According to Dagens Nyheter of Stockholm, a series of deep sedimentation cores taken by the Albatross Expedition at a point about 600 miles off the Amazon Estuary, have been under investigation by Dr. Boerje Kullenberg of the Gothenburg Marine Institute.

Dr. Kullenberg reports that these samples, taken from points twenty to thirty feet below the sedimentary surface, show traces of typical fresh water plants, of land river and lake mixed with sand.

The Doctor is coming to London to check up his findings, until he has done so, he will not venture even a guess as to whether these finds confirm the legends of Atlantis,

COYOTE MYTHS OF THE INDIAN TRIBES.

By MARY C. WHEELWRIGHT.

Mrs. Wheelwright, who is Director of the Navajo Museum of Folk Lore at Santa Fe, has kindly allowed us to reprint this abstract of a recent article on Coyote Myths, in the journal Folk Lore of New Mexico.

There seems to be at this time a strange fascination shown by those interested in American Folk Lore, in stories connected with Coyote. Lately there has been J. Frank Dobie's large book; a study of the different psychological approach to Coyote Myths made by individual tribes now being made by somebody at the Peabody Museum of Harvard University; and finally there has been an article by Mrs. A. J. Newcomb in Folk Lore.

It might be of interest to give a short sketch of those Coyote Myths which I have collected in order that they may be compared with the other aspects of that strange element in Navajo religion.

The first story has obviously to do with the holy form of the chant, and it begins at the House of Estsau-ale-Tlehay, the Turquoise woman (an aspect of the Earth Mother) on the island in the Western Ocean where she lived after her sons Mayenesgam and Tobachischin had killed all the monsters which were threatening to exterminate all human beings.

She created more people out of the corn meal which she used to dry herself after bathing, and which she poured into the sea. A fog arose and the corn meal drifted together and formed people, who were born of corn and the sea. The newly created people were told to go eastwards and travelled far, visiting many named mountains on the way. While on their journey they began to differentiate themselves into the White Corn and the Yellow Corn Peoples. The White Corn People were attracted to the Northern Region of rain, and the Yellow Corn People to the East, where was the place of the Rainbow. The peoples consulted together as to which of these directions would be the most auspicious for their travels. To the North they had an abundance of plants, while to the East they would find more game. They realised that both paths were useful and visited both regions. Eventually the White Corn People took the path to the North and became the originators of the Yoke or Bead Chant, while the Yellow Corn People went to the East to found the Coyote Chant.

The leader of the Yellow Corn or Coyote People was a mysterious person with solitary habits, and a singer of songs which were not understood. After some time he told them that he was learning from the gods how to help them, particularly when they needed rain, which he would be able to call down for them. He then went away and his nephew was made their leader. The new chief became a great hunter, and, one day, while following a coyote track, he noticed kernels of corn in the tracks, and decided to see from whence they came. He followed the trail back until it came to a round pond covered

with ice out of which the coyote had come. He prised up the ice from the East, South, West and North with difficulty and found a ladder sticking up out of the water. Fearing to descend this, he was encouraged by his "spirit wind" and the water parted before him to allow him to descend four successive ladders and to emerge in a land covered with fields of white, yellow, blue and black corn, and there were four houses of these colours, with smoking chimneys, and in which he could hear people talking. When they had greeted him they turned out to be Coyote People who were also descended from the Turquoise Woman.

At the stroke of midnight the son of the house came in carrying much small game which the Coyote People wrapped in a sacred buckskin, placing with it a small object which they had brought. They then all stepped over the bundle from East to West and from West to East, then from South to North and from North to South. Every time they did this the bundle grew larger, and when it was opened there was a big mass of fat which came from the animals which had been chased by the coyotes on earth until all their fat left them from exhaustion. (This is why men dislike the coyote).

The traveller was also given seed corn to plant on earth, and also married two girls of the Coyote People. He visited all the other houses in the land and learned all about it, including their ceremonies, in which were employed images of animals made of corn meal.

Another version of this story came from an old man who only remembered the episodes of the entrance to Coyote Land and the learning of the ceremonies, to which extent it confirmed the other myth. Then the old man went on to tell of Coyote and Horned Toad, who after having been eaten by Coyote, cut his way out and killed Coyote, whose gods had to bring him to life again because he controlled the rain. He also told more adventures of Coyote in which Coyote tried to imitate people cleverer than himself, and usually came to grief causing much suffering and trouble to others as well as himself. These stories are humorous in a rather brutal way, and are similar to many recorded all over America, probably they are told to point a moral. Together with the following story they are related to the rites for the casting out of evil Coyote ceremonies.

The next myth concerns Coyote and the Changing Bear Maiden, a very sinister female power. It begins with a family of twelve brothers who were great hunters and who lived with their sister near Shiprock. Coyote came to visit her while her brothers were away, and asked her to marry him. Four times she refused him, but eventually out of fear she said that if he would kill Yeitso the Giant, who often chased them, that she would consent.

Coyote went to the Giant and offered to make him swifter than those whom he pursued, and, having enticed him into a sweat house made believe to cut off his own leg and then restore it as before, and pretended that he could do the same

for the Giant. He had brought with him the leg of a deer, which he laid by the side of his own and cut deeply, afterwards hiding it and showing his own leg intact. In the dark the Giant was completely taken in and allowed his leg to be cut off, after which he was left to die.

Coyote then went with the Giant's weapons to the maiden but she still repulsed him and four times tried to kill him, but he proved himself the victor by coming back to life each time. When the brothers returned the strong smell of Coyote was evident. He finally appeared and, in spite of their dislike for him, insisted on his right to go hunting with them the next day. He showed himself as cowardly and vindictive, as when he was refused the horns of a mountain sheep which he had not helped to kill, he turned them into a substance so hard that they could not cut it.

On the way home he showed his malice by injuring the nests of some cliff swallows. Eventually the brothers were able to kill him with the aid of the Spider Woman who made him helpless by entwining him with cords. When they returned without Coyote, their sister suspected them of killing him, and her love for them turned to hate and she planned their death, and killed them all except the youngest brother, who had noticed that whenever she slept her teeth became long and she began to look like a bear, frightened he ran away and hid underground. She found him at last and tried to kill him, but he evaded her, and, having been warned by his "spirit wind" that she was invulnerable, because her vital parts were not in her body but hidden out of doors, he found them and destroyed them.

Later, however, he saw her in the form of a bear, running off into the mountains, for she, like Coyote, cannot be killed but always returns to life. It appears that Coyote changed her character and brought out all its potentially evil side. This story also shows Coyote's capacity for survival after receiving injuries that should be mortal, and also the fact that he can be put out of action and rendered impotent by being entangled by the concerted action of the swallow and the Spider Woman. Coyote also appears in other myths as one of the characters in the lower worlds, where he is always questioning and interfering with the process of creation.

The connection between the first Coyote myth and the Bead Chant noted above is interesting, but is not explained in my own incomplete version of the Chant which only begins on this earth; my experience being that a complete Navajo myth always begins in a world of magic and that it is only in the second half that the hero appears who is to transmit details of the ceremony to man.

What is exciting about the whole conception of Coyote is the combination of mischief with great power, and as in the Emergence Myth, he seems to be the only being having understanding of what was happening during the process of creation.

He is definitely malicious, often frustrating the hero in his quest by bewitching him, or enticing him to exile in the sky, as in the Star Chant, Coyote meanwhile approaching his home and family. Later when the hero returns to earth accompanied by his teacher the Black Star, he visits Coyote to ask him why he caused all his suffering, but Coyote refuses to answer and Black Star explains that there will always be Star People and Coyote People in the universe and that he will have to manage.

DISCOVERIES AT TOBAGO.

By PAMELA O'REILLY.

Mr. Cambridge, the Warden of Tobago, has an extensive and varied collection of both Carib and Arawak relics. These two tribes occupied the West Indies before the coming of the Spaniards; the latter was peaceful, while the former more warlike.

Digging in the south-west part of the island, in about 10 square feet of ground, the Warden came upon a burial ground, which he states with some assurance contained at least five bodies. Innumerable stone axes, cooking utensils and stone implements had been buried with them and indicate that these peoples possessed a certain degree of culture.

Taking them one by one, firstly: the stone implements, some of which are granite, others of a hard, green stone, were beautifully polished and sharpened, and a few were even grooved. They included both large and small ones, the largest being well over 6in. in length.

There were hundreds of pieces of pottery, as well as replicas of birds, squirrels, fish, bison and iguanas (lizards). It is interesting to note that the existence of bison in the West Indies is unknown, therefore these people must have had contact with the mainland at one time or another.

The bowls, in particular, were worthy of attention, although fragments only remain, most of them were fashioned in the shape of either turtles or armadillos. Another bowl, two-thirds intact, was perfectly square, with well defined ridges running round the inside. Part of a water pitcher, with the spout remaining was one of larger pieces of pottery in this collection.

Faces of either gods or the natives themselves, with squat features and thick lips had also been fashioned. These formed the handles on some of the bowls, or else were moulded from lumps of clay.

The spear heads, of a more clumsy kind than the stone implements mentioned above, and battle axes, some of great weight, were indicative that it was the Caribs rather than the Arawaks who settled in Tobago. It is generally assumed that these tribes migrated round about the 8th century, as the age of the bones found at Plymouth (south-west of Tobago) has been put at 1,000 years.

THE GYPSIES AND THEIR ORIGIN.

By VERA GARNER HOWE.

From the following observations it might be possible that there could be a connecting link between the few Atlanteans who escaped when the disaster overwhelmed their continent (escaping by boat or by enforced absence as a fighting unit in the Greco Atlantean war) and the present-day representatives of the Gypsy race.

Though there are Gypsies of most nationalities in the world of to-day, they still remain a race apart. Gypsy legends maintain that all human beings once had wings and that their own ancestors were the last to lose their wings (1). Amongst the ancient stone carvings of the Pergamene Reliefs housed in the Konigliche Museum of Berlin and which are dated as late as 185 B.C., there is one amongst them which features the *winged* Atlanteans fighting against the goddess Athene (2).

As to the origin of their race, the Gypsies themselves, although they claim to have come from Lower Egypt, have kept the secret of their origin so well, that even they themselves have long since forgotten it. The history of the Gypsies is likewise so obscure that what they once knew, has long ago been drowned in falsification and perversions caused by their mode of life.

There are old Persian legends which tell of a people called Mutes, who came from Hind before Alexander's invasion of Asia. Alexander's hosts were neither deaf nor mute, they were victorious vandals who imposed their language upon the vanquished. Alexander's army was mainly composed of Asiatic peoples who had had to learn the language of the conqueror. The Sogdians and Bactrians were known to the Persians as also were the Phoenicians, Egyptians and Judaens, and the Gypsies were known to those nations long before Alexander appeared. The Hindus also were no strangers to the Persians. Darius and the kings before him had signed treaties with the rulers of the Hind, and had the Gypsies been known to the Persians as Hindus, they would surely have spoken of them as such. Who then were these Mutes of the old Persian legends? In our own day persons are considered mutes when they cannot speak the language of the country. The exodus of the Gypsies might have taken place at the time of Alexander's invasion of Asia or India. Did the Mutes appear in Asia when the Persian Empire was being shattered by Alexander or were they caught between invader and invaded? Perhaps they decided to throw in their lot with the invader because he was the stronger. It is well known that the Gypsies worked for Alexander by selling him their skill at the anvil and forge, repairing his broken weapons and shoeing his horses.

In the Miscellaneous Tracts relating to Antiquity (3) is a letter of a certain Simon Simeon who, after visiting Cyprus in 1332, says he found there a race of people who claimed to be

of the descendants of Cham which is a corruption of Ham, one of the sons of Noah. He spoke of these people as never stopping for more than a few days in one place, packing up suddenly and running away as though God had cursed them.

From the philological angle, experts say that the relationship between the language spoken by the Gypsies and that spoken by the Jats tribe in India to-day, is so close that there can be no doubt that its root, in spite of all changes, is the same as the dialect spoken in the North of India and is entitled to claim parenthood with Sanskrit. Calo, the language of the Gypsies, as spoken to-day, contains one third Sanskrit root words. The unanimous verdict of most modern philologists is, that the language of the Gypsies is the daughter of Sanskrit and sister of the Neo-Hindu dialects deriving from the same source. Strangely enough, there are many Greek words in the Calo language and what is more, all Gypsies, whether living in Asia or Europe, still count in Greek Now no matter what new language one acquires, counting is almost always most easily done in one's own language or in the one learned directly after one's own. Why then should Gypsies of Arabia, Russia, Roumania, Hungary, Spain and England still count in Greek? Where and when have they learnt it? If the Gypsies are the descendants of the remnant who fought in the Greco/Atlantean war, and found it impossible to return afterwards as there was no longer a homeland in existence, is it possible that this Greek feature of their language could be a hang-over from the momentous era?

There are also some strange similarities between the Basques peoples and the Gypsies. The Basque origin is very obscure and is also lost in the mists of antiquity. To commence with, they live on the seaboard nearest to the lost continent. Perhaps they, too, might be descended from a remnant of boat survivors who made landfall at the nearest possible point westwards!

The number of Sanskrit words in the Basque language tends to indicate that the Basques may be of the same origin as the Gypsies. Though the Basque language is very difficult for strangers to learn, the Gypsies mastered it with surprising facility and spoke it fluently only a few years after their appearance in the Basque country, and they were frequently taken for Basques ⁽¹⁾. Basques who joined the Gypsies for reasons of their own, acquired the Calo so well that they could pass for Gypsies and escape detection even by the sharpest ear and eye.

Amongst other peoples, the Basques still practise a survival of one of the ancient pagan rites at Midsummer's eve. The writer witnessed a modern version of a fertility ceremony which takes place annually on this date. The day itself is a public holiday and the festivities are kept up till midnight culminating in the arrival of "el tauro del fuego" (the bull of fire) which is awaited with intense excitement. When it arrives, in the form of two men inside the skin of a bull (similar to the horse in the pantomime), it rushes into the market square of the town

dispersing the crowd which is gathered and scattering its "fertility" upon those people who fail to get out of its way in time. The fertility is in the modern guise of fireworks which fall out of its head!

- (1). Bercovici. Story of the Gypsies.
- (2). Stradonitz. Beschreibung der Skulpturen aus Pergamon.
- (3). Miscellaneous Tracts Relating to Antiquity. Published by the Society of Antiquarians of London in 1785.

THE ANCIENTS AND AMERICA.

Dear Editor,

The article in **Atlantean Research** fails to state what is meant by "**The Ancients**," but it is interesting to read in **Polynesian Trade Winds** by Sverre Holmsen (p. 24) the statement of a Polynesian Chief that "The Ancients always liked to sail to Tahiti. . . . that was where they had all come from these people of Hawaii, New Zealand, Samoa, Tonga, Rarotonga, Marquesas, Tuamotu and Easter Island. For Tahiti was the Polynesian mother island." The statement is supported from various local followers.

Further, if reference be made to several publications of the Smithsonian Library, it will be found that the Indians of Florida and the Mississippi hinterland had the culture of Ancient Egypt in various degrees of degradation, long before the arrival of Europeans.

It might be argued that the presence in any given area of essential elements of a culture is not proof that there were definite links between that area and the centre from which the culture emanated. But against that argument is the fact that while the culture-carriers have disappeared from the scene, traces of their culture have been retained by natives who do not understand the meaning of the Culture or Ceremonies. This seems to be illogical until we remember that the culture-carriers were not wandering altruists. They sought definite commodities and exploited the natives. They appear to have allowed the natives to witness the outward visible form of the ceremonies, while retaining the inward and spiritual grace as their monopoly, much in the manner that the early exploiters of Britain provided the natives with flint tools for the extraction of minerals, but carried the products elsewhere for smelting and refining, so that the natives might not learn how great were the riches they mined. All in all, it would not be any cause for surprise if America was known to the leaders of the Ancient Mediterranean. What broke down the connection? There could be many causes. The flooding of 380 square miles of Manitoba, and the helplessness of modern man, with all the resources of science to hand, in his battle to save Winnipeg from the floods, shows how nature could have driven man pell mell from an area and have destroyed all his works. A similar catastrophe in ancient times may well have caused its gap of centuries in the story of Ancient Crete and thus have given birth to the story of Atlantis.

Yours faithfully, HARPER CORY.

THE MAYA CALENDAR.

Dear Editor,

Compliments on the American Issue of Atlantis Research. It is stimulating indeed to find two writers taking up the study.

I'm not convinced by Hinzpeter who deals with only the correlation of the Maya date . . . End of Baktun 13. That is 13 0 0.0. 4 Ahau 8 Cumhu. We cannot prove that this was more than a theoretical beginning of the count; but even if it was the actual beginning of the calendar why should the Maya mathematical-priests be so anxious to note every historical date in their inscriptions as an anniversary in the first *tun* of their time count. It seems to me that instead of a period of disaster this first period must have been assumed as a golden age when everything worked to exact rule and from which prophecies were based. It was not the actual beginning of time, for of these long cycles of time the Maya conceived twenty to make up the still longer period . . the Pictun, which itself could run over twenty times, giving a practicable count of about 150,000 years. The Maya of the early centuries A.D. were quite capable of calculating back to the point where their various calendar cycles began together on Henseling's date of 8498 B.C.

Sincerely yours,

C. A. BURLAND.

RENE-MAURICE GATTEFOSSE—An Appreciation.

With the death of R. M. Gattefosse, on April 21st, last, at the home of his brother in Ain Sebaa, Morocco, one of the most important associations in the history of Atlantean Research has been broken up. I refer to the work which, with the participation of Jean Gattefosse and Claudius Roux, produced the famous Bibliography of Atlantis in 1926, a work which still remains the standard background for all research workers.

His own contributions to this important field of study include the following important works:—

Volonte et Force Physique, Lyons, 1911.

Adam, Homme Tertiaire, Lyons, 1919.

Sur les possibilites d'existence d'une civilisation Tertiaire, Lyons, 1919.

La verite sur l'Atlantide, Lyons, 1923.

Les Origines Prehistoriques des Ecritures, 1925.

Un Conflit Europeen a l'epoque Neolithique, 1927
Paradis, Societe Anonyme, 1941.

Marthe la Salyenne, Lyons, 1942.

The Atlantean world has suffered a sad loss by the death of one whom I have always considered to be a most helpful and considerate colleague.

E. S.

LITERATURE.

By CRITIAS.

Researches on the Periodicity of Halley's Comet. Part 1. Determination of the average Period of its Revolution. By M. Kamienski. Krakow, 1950.

Okresowosc Komety Halleya. By M. Kamienski, Krakow, 1950.

Professor Kamienski has produced yet another series of important mathematical studies on the past movements of celestial bodies. In these two papers he has worked out the adjustments to be made to the mean periods for the appearance of the Comet: 76.90 years, to enable the exact date of its appearance to be calculated for any period. The average period of revolution is 76.902 years plus minus 0.008, although the Comet has not yet completed the first cycle of its inequalities, amounting to 2283 years for the first period and 820 years for the second.

The Polish text is an abridgement of the above, omitting the valuable mathematical tables.

The Construction Theory, by Rene Malaise of the Swedish Museum of Natural History, Stockholm. Published in Earth Science Digest for March, 1950, at Revere, Mass. U.S.A.

This paper, by Dr. René Malaise, contains an abstract of his ideas on the constriction theory of vertical movements in the crust of the Earth, first developed by Professor Odhner in 1934. The basis of this theory is that vertical movements of the earth's crust are caused by the changes in temperature of the surrounding atmosphere, the crust tending to expand and, therefore, rise if the climate is warm, and to contract and, therefore, sink if it is cool. As an example in a land the size of the Labrador Peninsular, after the end of the ice age, a rise in temperature of about 10° in the granite layers would cause the land surface to rise by some 3,142 feet.

Of great interest to our readers is Dr. Malaise's statement: "With the possibility of proving geologically that the continent of Atlantis remained above water until about B.C. 2000, the old sagas of Plato become more trustworthy." The full text of the constriction theory will be given in his forthcoming book — *Atlantis, en Verklighetet* (Atlantis a Reality) which will shortly be coming out in Sweden.

Correction. On page 14 of Vol. 3. No. 1, the 7th line from the bottom of the page, the word Neolithic should read Eolithic. We are indebted to Mr. J. E. Goudge for pointing this out.





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